DOCUMENT RESUME

ED 326 082 FL 800 214

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TITLE The Voice of Fulano.
INSTITUTION Adult Literacy Resource Inst., Boston, MA.
PUB DATE 82
NOTE 95p.; Contains many pages of blurred type.
PUB TYPE Collected Works - General (020) -- Reports - Descriptive (141)
LANGUAGE English; Spanish

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS Adult Education; *Agricultural Laborers; Case Studies; English (Second Language); *Hispanic Americans; *Literacy Education; *Migrant Education; *Outreach Programs
IDENTIFIERS *Illinois (Cobden)

ABSTRACT

In poetry, prose, and correspondence, a collection of writings chronicles the development of a literacy campaign and educational program in Cobden, Illinois. The program--the Bilingual Literacy Campaign--evolved to respond to the need for literacy education among "fulanos," Hispanic-American farm laborers. The papers include the following: a 24-verse poem on the dialogue model of instruction; a report by the co-founder of the campaign (Rob Tate); a poem and description of a method used to teach one man to read and write and a learner-developed English-Spanish dictionary; a description of the events leading to the Cobden literacy campaign; a poem in Spanish about language interference and communication; a list of eight principles to guide adult literacy education; newspaper articles and a letter about the death of a local migrant worker; notes and letters on program costs and administration; miscellaneous field notes; and a creative piece on literacy and the feelings of farm laborers. (MSE) (Adjunct ERIC Clearinghouse on Literacy Education)

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THE VOICE OF FULANO

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U.S. DEPARTMENT OF EDUCATION
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INTRODUCTION

While definitions of illiteracy abound, all agree the dimensions of the problem in the United States are staggering. The recently published report to the Ford Foundation on illiteracy indicates there may be as many as fifty to sixty million illiterate adults in the U.S., depending on the criteria of measurement used (Hunter and Harmon, 1979).

The nature of illiteracy as a problem has been less apparent. Illiteracy is not merely an educational problem yielding to the technology of the classroom; it is a political problem — an expression of the unique relationships of power. Words are currency in the economics of power and those who have mastered their use possess an advantage over those who have not. In this use of language there is a hierarchy, as observed by publisher Richard Appignanesi:

> Publishers publish. Writers write. Readers read . . . Everyone knows that in the normal course of things readers have less control over what writers do than writers. But writers have less control over what *they* do than publishers . . . And accountants have more control over publishers than is usually admitted. Book-keeping, not books, is finally what matters. Alas. (1976, p. 21)

He could have added that those who can neither read nor write are totally without power in such an economy.

The relationship between language and power is even more clearly seen in the escalating emergence of specialized and exclusionary codes of communication within our own language. Lawyers, for example, have created a specialized language that renders the "laity" mute and engenders a crippling dependency on the legal profession for an increasing number of tasks essential for day-to-day survival. New technologies have established

their hegemony by cordoning off segments of human discourse, excluding the non-expert and proclaiming even those who can read this page to be illiterate!

Exclusionary discourse, and the consequent problem of illiteracy, has been with us a long time. Only the dimensions of this exclusionary discourse are new. Now all of us are illiterate in *some* areas of our lives. The fact that illiteracy is most likely to be the condition of oppressed classes is not coincidental, even less is it a sign of inferior abilities among such groups. Illiteracy is a consequence of oppression and serves to keep in silence those most likely to cry out for justice and the redress of inequities. From this political perspective, illiteracy is itself an expression of the political injustice inflicted upon sixty million adults residing in the U.S.

To treat illiteracy as an educational problem alone is to treat the symptom, but not the social conditions that have produced it. Furthermore, educators and other social workers are frequently employed by bureaucracies whose interests lie in preserving a balance of power that favors those with the most education. Thus these educators, however well intentioned, are limited in their work to providing "neutral" words to individuals, whereas the real need, as Paulo Freire has frequently reminded us, is not words, but rather *a collective voice* (Freire, 1970).

Programs which treat illiteracy as a political problem are scarce. Even rarer is the reflective and self-critical analysis of such endeavors as represented by the following documentation of work undertaken by Tomás Kalmar in Cobden, a small rural community in southern Illinois, during the summer of 1980. While the Bilingual Literacy Campaign was in progress, the author typed up a set of "working papers" to provoke discussion of those things his students had taught him and the contradictions he discovered in thinking about his own role as adult educator. With the help of the Latino Institute, these working papers circulated within a nation-wide network of grassroots Hispanic Adult Education projects, and were prepared for publication in their present form. The resulting text is a celebration, filled with the unrelenting humor of our pretensions as *literati*, while documenting in a loud and collective voice the wisdom

and strength of many fulanos — the nameless and silent ones who harvest the fields and feed America.

The varied styles and modes of writing in this brief volume exemplify its message. Words are liberated from the shackles of text-book prose in emulation of the liberating Cobden experience which linked language to the larger agenda: freedom from oppressive social and economic conditions. Of special note is the material included as #8 of the "working papers" — a compilation of correspondence which parallels the literacy campaign in Cobden. These formal and sometimes officious memoranda represent a use of language, but of a different sort. Words are used to intimidate, to overpower, to hide rather than to reveal. Such words demonstrate more than any theoretical analysis why literacy is valued by our society and how language is related to power. For survival in the world we have created, mastery of the word is critical, but not decisive. Without words, there is no power. With them, there are no guarantees.

The following pages are, as "working papers" should be, an invitation to dialogue . . . a first word for fulano. And a first word for his teacher as well.

Thomas W. Heaney
1 July 1982

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WORKING PAPER #1

The Dialogue Model

August 4, 1980

I

The hidden curriculum
of the traditional classroom
in which the Teacher controls
the speech-acts of the Students
is appropriate for
former migrant workers
who are hoping to settle out
into the mainstream
of American Society

II

For someone used to the life
of a picker in the fields
learning to sit still
thirty hours a week
for thirty weeks
is an important prerequisite
for successful job placement
in an American factory.

III

The bulk of the Illinois Migrant Council's
full-time educational programs
follows this traditional model.
Paulo Freire calls it
the banking model of education
and the stipend which students are paid
to attend CETA-funded programs
reinforces the analogy
between the Teacher as Boss
and the Students as Workers

IV

Learning for free
or paying to learn
is not the same
as being paid
to learn

Como dice la canción
ya ves que no es lo mismo
amar que ser amado

V

When the goal is to teach
Spanish-speaking adults
English as a Second Language
a more effective method
may be to introduce
a team of volunteers
into the class-room

This alternative model
has been successfully established
by such organizations as
the Literacy Volunteers of America

VI

English-speaking volunteers
who have been participating
in the Bilingual Literacy Campaign
in Cobden, Illinois
offer a variety of idiolects
to serve as role models
for the speech-acts
of the Spanish-speaking adults

VII

The semi-structured and at times chaotic setting
in which conversations take place
in small face-to-face groups
forces the adult participants
to recover their childhood sense of speech
as a struggle to communicate.

Ganar confianza es una lucha
pero vale la pena

VIII

Abolishing the stipend
formerly paid to migrant workers
to attend our Part-Time
Adult Basic Education class
has further facilitated
our turning away
from the banking model of education
to the conscientisation model
based on authentic dialogue
"between consenting adults."

IX

In past years
men and women
who had been picking peaches
in the hot sun
all day
were offered the basic wage
to attend classes
three hours a night
three nights a week
Of the two thousand
migrant workers
who live in this area
during the summer
less than ten
were able to study
under these conditions

X

But abolishing the stipend
means that every participant
is a volunteer

Everyone is an adult
on an equal footing
with everyone else —

whether English-speaking
or Spanish-speaking

literate
or illiterate

migrant worker
or local resident

XI

Allowing students to participate
as mature adults
on an equal footing
creating content and method
by collectively expressing
their felt needs
leads to the recognition
that the focus of attention
is not merely
the individual
trying to learn a Second
(or in the case of the already bilingual Tarascans
a Third) Language
but rather the community at large
bravely facing the challenge
of becoming more and more
bi-cultural.

XII

So what begins as a quest for a more effective method
of teaching Spanish-speaking adults English
by inviting as many English-speaking "volunteers"
as possible into the classroom
turns out to yield an interesting model
for how to teach Spanish to the local community —
at no extra cost

XIII

On one of our best nights so far we had
forty people evenly distributed between English-
and Spanish-speaking. After a complex group
discussion (conducted in Spanish and English)
we agreed to pair up and for about an hour
Su Casa Grocery Store was humming with bilingual
grunts and murmurs as people struggled to
communicate on a one-to-one basis.

XIV

Those who have expressed an interest
in this way of learning colloquial Spanish
include the local Sheriff and Chief of Police
who together with their men drew up
an interesting list of phrases that they want
to be able to say in Spanish.

In spite of this evident demonstration of
good will, however, recurring tensions between
the police and the Mexican farm-workers have
so far delayed their attendance. It will be
interesting to see what happens if and when
they come.

WORKING PAPER #2

Rob Tate's Report

August 18, 1980

August 20, 1980

Dear Reader,

When the Bilingual Literacy Campaign had its first formal meeting in the back room of the Su Casa Grocery Store in Cobden, Illinois, on May 5, 1980, only two people attended: Rob Tate and myself.

I intended this *Working Paper* #2 to be my rough chronological sketch of how the campaign moved from those humble beginnings to reach its present stage. The twists and turns are interesting, but I see now that I may have to wait until I have a chance to recollect them in tranquility before I can reduce them to the written page.

Meanwhile, here is Rob Tate's personal statement which, with his permission, I am circulating as our *Working Paper* #2.

Please pass it on to anyone else you know who may be interested in our approach. If you did not receive *Working Paper #1: The Dialogue Model,* and/or if you would like to receive the next (#3: *Retratos Hegales;* #4: *A Lesson in Bilingual Literacy;* #5: *The Case of Fulano: A Voice from the Field*) just let me know and we will send them to you.

We need your feedback. We are putting together a kit of literacy materials and methods for bilingual and Spanish-speaking adults, and your comments on these preliminary Working Papers will help us shape it to fit your needs. I believe that what is happening in Cobden is happening in many rural townships throughout the USA where local English-speaking residents are trying to deal with bilingualism. How to build up community through authentic dialogue is what we are trying to chart.

Tomás Kalmar
Education Co-ordinator
Delta Region
Illinois Migrant Council

BILINGUAL LITERACY REPORT

REFLECTING ON THE GROWTH of the bilingual literacy class from a handful of students to groups ranging in size from 20 to 30 persons, I can't help but feel a sense of accomplishment in knowing that I have been a part of this program. The rise in numbers, a testimonial to the success of the class, demonstrates the eagerness of the students, indicating the need for its continuation.

In the beginning, I must admit I was a little nervous. Maybe more than just a little nervous. Let's face it, I was downright scared! After all, here is a person whose instructional expertise consisted of teaching the dog to sit and shake hands. And I was about to teach people how to speak English?

I entered the class with a few loosely defined goals: 1) To teach English in conversational and practical applications, 2) To improve my own bilingual capabilities, 3) To initiate an intercultural exchange, and 4) To form friendships with others.

My role, therefore, has been teacher, student and friend. Not necessarily in that order, however, for I feel that the fourth goal is perhaps the most important of all. It is certainly the key to creating the kind of atmosphere in which productive learning takes place. Abandoning the idea of a formally structured curriculum, the class is free to expand into different channels of interest ranging from how to talk to an American girl to the rudiments of grammar. Through my experience with the class, I've found that by accomplishing that one goal, the others seem to fall into place.

I have gained several rewarding experiences from my friends in the class. Among these include a greater insight into the daily life of the migrant worker.

The situation was a little confusing at first, since there are no set measurements of progress, but how does one measure the satisfaction derived from seeing another person grasp a concept, witnessing the development of trust and mutual sharing, or knowing simply that there is someone who needs your help and you are able to give it.

There are a few areas in which I would like to see improvements, primarily in the area of the volunteer. I feel it would be beneficial to ask for a firm commitment on their part as to the amount of time put into the class. As the situation now stands, the migrants seem to make a more pronounced effort toward regular attendance than most of the volunteers. I don't fully understand the reasons behind the dropping out of most of the volunteer force, but I feel efforts should be made to find out why. With limited facilities and limited numbers of English-speaking personnel, the role of the volunteer is imperative. Increased attendance on their part would enable more efficient grouping according to degree of skill and eliminate the boredom of the advanced student and the frustration of the less advanced.

I also feel that those working with the class should be encouraged to familiarize themselves with what educational materials are available. I'm not in favor of a highly structured curriculum, as mentioned previously, but knowing where to start and then following the flow of the class from that point would facilitate more productivity.

By the end of the season, I would like to see the following results: 1) some degree of literacy in all migrants whether that means reading and writing at a simplistic level in either Spanish or English, or just being able to fill out necessary forms in English; 2) establishment of an organized volunteer system so that it would be known who was coming and on what night(s); and 3) an increased number of regular volunteers to balance the class between Spanish-speaking and English-speaking participants.

To summarize my feelings on the class, I see it as a very valuable learning experience for anyone involved. Any amount of time put into the program is more than repaid in knowledge gained, friendship and insight.

Rob Tate

WORKING PAPER #3

Iletrados Ilegales

September 12, 1980

I

QUITELATEQUI

I

At midnight on Friday, July 25, 1980, Bonifacio said to me:
Tomás, teach me to read and write.
Bonifacio is bilingual but cannot read and write.
He knew I was available. He knew he was welcome to join the group that was meeting regularly in Cobden. He also knew that the decision to take the plunge was his and that if he chose to remain illiterate my respect for him would not waver.

He chose to take the plunge.
It was midnight.
It had been a long week for both of us, but I had no choice.
You don't turn down a proud man who has found the courage to admit his need: he may not find it a second time.

II

When someone is ready to start I never break the rule that the first word to be written down must be chosen not by me but by the student. The ability to focus on an isolated detail is at the heart of the literacy process.
When I tell a student: pick one word that you really want
to write,
it sometimes takes the student a while to zero in on a
commitment
to a particular word — but this is time well spent and part of the work of becoming literate.
From time to time a student gets stuck at this stage.
S/he wants to read and write everything in general but nothing in particular. In these cases I always say: let me know when you've found your word and then we can start.
But when Bonifacio said to me: Tomás, teach me to read,

and I replied: OK Bonifacio, what word do you want to write? he did not hesitate. His first word was on the tip of his tongue: TEQUILA.

III

Tequila is a powerful drink.
Naming it is a human act.
I was encouraged by Bonifacio's decision to take hold of this strong word and spell it out.
The lesson moved swiftly:

TEQUILA

TE QUI LA

TE LA

LA TE

QUI TE

QUI TE LA

LA TA

QUETA (asi se llama mi tia . . .

AL TA

IV

Breaking the word up into three meaningless units,
rearranging the units to form four new words

TELA, LATE, QUITE, QUITELA

discovering the mathematical harmony between

TE TA

LE LA

and the difference between LATA and ALTA,
these and how many other cognitive skills flamed in
Bonifacio's mind and soul as he deciphered the page
that he had written.
By the end of the lesson I believe he had the key to
literacy in the palm of his hand.

V

If this were fiction I could say we ended by celebrating
con un trago de tequila.
In fact, neither of us drank anything that night.
And yet I believe by the time we said good night to each
other we were both intoxicated.
For the letter killeth
but the spirit giveth life . . .

VI

LA LENGUA

yo quisiera
que usted me hiciera
un diccionario

yo voy a escribir
todas las palabras
que me hace falta

unas palabras ya puedo decir a los americanos

donde fuiste
cuando llegaste
donde trabajas
cuanto ganas

ellos contestan en inglés
sí sé de la frase de donde están
sea de huerta, sea de trabajo
sea de amor sea de lo que sea

y así puedo aprender mas palabras

ellos me dicen: no se dice así
y así me doblo mas y mas la lengua

Alfredo

VII

a veces no oyen bien
el sonido de la palabra
y asi dobla la lengua
y por eso asi lo escriben

ya no me hace trabajoso
yo digo
JEY MAN JUATSA DIS IN INGLISH
y el me dice
O, ESO ES ASI

la lengua tiene que doblarse donde uno la maneja

Alfredo

DICCIONARIO MOJADO

1) FREND (friend) = AMIGO

2) DESCRIMINEIT (discriminate) = DESCRIMINAR

3) EIT (ate) = COMI/COMISTE/COMIO/COMIMOS/ COMIERON

4) EIT (eight) = OCHO

5) LEIT (late) = TARDE

6) JEIT (hate) = ODIO

7) DAELOG/DAYALOGG (dialogue) = DIALOGO

8) FOR MAI SEOF (for myself) = PARA MI MISMO

9) AIM SIK (I'm sick) = YO ESTOY ENFERMO

10) PIK (pick) = PISCAR

11) TRUENSLEIRO (translator) = INTERPRETE/ TRADUCTOR

12) PLIS TU MICHU (pleased to meet you) = MUCHO GUSTO

13) AI DON KER (I don't care) = NO ME IMPORTA

14) AIM SLIIPI (I'm sleepy) = TENGO SUENO

DICCIONARIO MOJADO

How This Dictionary Was Compiled

Step 1

Each Learner chooses a Spanish "word" they want to say in English.

(Note: Some Learners chose an English phrase they knew how to pronounce but didn't know the meaning of. See #8 FOR MAI SEOF, #13 AI DON KER)

(Note: Some Learners chose a phrase as their *palabra*. See #9 YO ESTOY ENFERMO, #14 TENGO SUENO.)

Step 2

The Teachers say the word (or phrase) in English *without offering any help on how to spell it.*

(Note: Anyone who can say the word in English is a Teacher. In Cobden the Teachers include me with my Australian accent, local residents with a southern Illinois accent, and bilingual Mexicans with a Mexican accent. Where the difference in pronouncing a word is noticeable, more than one transcription is permissible. Understanding the significance of regional variants is part of the conscientisation process. For an interesting example see #7 DAELOG/DAYALOGG).

Step 3

Each Learner transcribes what s/he hears *en el sistema de ortografia mexicana.*

(Note: Learners are encouraged to echo what they hear before, during and after transcribing it — but at this point the emphasis is on reducing what you hear to a finite set of letters, rather than on "oral drill" in the traditional sense.)

Step 4

All the transcriptions of a given word are collected and di played (e.g. on the blackboard if there is one) for all to se

(Note: for example, the following four transcriptions wer collected in Cobden last Thursday:

TRUENSLEIRO
TRENSLEIRU
TROS LEY TOU
TRENSLEIDR)

(Note: Every transcription is the conscious act of mature intelligence, the product of human labor. No ma ter how idiosyncratic, each transcription is a valuable re ord of what that person believes they heard—and shoul be praised as such! For sheer irrationality, it's hard beat traditional English spelling.)

Step 5

After a brief discussion of the similarities and differenc between the transcriptions, and the strengths and weakness of each version, a collective decision is made to select the "bes transcription to enter in the DICCIONARIO MOJADO.

(Note: "Best" can mean most economical, shortest, mo elegant, but above all most faithful to the sounds bei transcribed.)

(Note: Sounds and sound-clusters unknown to Spani create recurrent problems. As these are recognized, ad h solutions can be accepted as standard procedure. For e ample: GUANTS/HUANTS/UANTS—the solution is accept the need for W, and write WANTS.)

Step 6

The conventional English spelling can now be revealed to t learners, and can be viewed as one more attempt to transcri the given sounds — which, in fact, is the case.

(Note: The conventional English spelling is entered in parenthesis in the DICCIONARIO MOJADO.)

Step 7

The results of each night's work are permanently recorded in convenient format (typed, xeroxed, etc.) for future use in more traditional classroom exercises, oral drills and private study . . .

ILLEGAL ILLITERATES

When I say *migrant worker*
the first question that pops in your mind is
legal or illegal?

The question I want to raise is
literate or illiterate?

What is the connection between these two questions?

illiteracy
is sufficient legal ground

for denying a US visa
to a would-be legal immigrant
and for denying citizenship
to a legal alient resident.

There are, in this country,

legal literates

legal illiterates

illegal literates

and illegal illiterates.

II

The *legal literates*
are people like you and me, dear Reader,
people under protection of the law
who also belong to the Republic of Letters,
who can write Working Papers like this one
and circulate them with impunity
for others to read.

III

Most of the *legal illiterates* are people who were born in the United States and are therefore under protection of the law, but whose lives are lived by outsiders.
Their existential posture is not that of a participating member in a literate democracy.
Questions which the law attempts to answer they answer in their own way.
Despite their large numbers, and despite the value of their contribution to the life of the nation, they are invisible to the State, and keep slipping through the nets designed to catch them.

IV

Literate people who are here *illegally*
have a unique role to play in our life:
unlike you and me they know at first hand
what it is like to live outside the law
but unlike their illiterate cousins
they have the power to publish the truth,
to tell us what is really going on,
to speak
not only for themselves
but for others.
By and large, however, they remain silent.
Although they are not illiterate,
their valuable voice goes unheard
because they are illegal.

V

The existential posture
of the *illegal illiterates*
is that of a dispersed community
that lives by its wits.
By and large, their intelligence is highly developed
but the form it takes is occult to the State
and its literate, legitimate agencies.
What they could teach us
about who we are
in today's world
may be our last hope of salvation—
if only we could listen to them.
To do so we must be willing to look them in the eye
and risk our own wits in a face-to-face dialogue—
dialogue in the most down-to-earth sense
of a cumulative exchange of speech-acts.

VI

The Bilingual Literacy Campaign that we are
conducting in Cobden, Illinois, this summer
is an attempt to find common ground
between legals and illegals,
between literates and illiterates,
between migrant workers and the local community.
And, of course, between two vernaculars:
English and Spanish.
Authentic dialogue, we hope, is building a strong bridge:
each step forward is difficult but rewarding,
because each little step
questions our ability to trust,
to hope, to tell the truth,
questions our faith in technical solutions
to deeply human problems.

VII

By the time this campaign is over (around November)
I hope to have increased my understanding of the
curious relationship between literacy and the law.

WORKING PAPER #4

Evri Bari Guants Tulem

Nov. 25–Dec. 15, 1980

I

Something happened this summer in the town of Cobden, Illinois (pop: 1100). I propose to give the event a certain shape, texture, legitimacy, and yet if you were to come to southern Illinois and look through the files of our public custodians of documented facts you could easily draw the mistaken conclusion that the event I witnessed did not "in fact" occur.

In the following pages I invite you to join a culture circle organized primarily by migrant workers who are illiterate undocumented Mexican citizens and who are therefore invisible both to the Federal Government and to the education industry of the United States.

They travel from Mexico to pick the fruit and vegetables that end up in your mouth — that much, at least, you know. In the coming decades their voice will speak a prophetic word not just to the economy but to the culture of the United States — and what I want to do, with your help, dear Reader, is listen closely to this quiet voice as it was heard in Cobden, Illinois, in the summer of 1980.

II

What was the Bilingual Literacy Campaign? From one point of view it could be defined as a hundred open meetings that took place between May and November, 1980, attended by anything from two to fifty people. No two meetings were the same, and no one person attended all of them. (I myself missed about a dozen.) A blow-by-blow account of every meeting would be as dense as one of Jung's longest case histories — and is, anyway, out of the question, given my limited resources. I must finish writing this text by December 15. The austerity of my present working conditions is, in a way, a boon — it means that I must write this case history for you in the same spirit in which the Bilingual Literacy Campaign itself was conducted — a spirit of "Quaker simplicity." We sat on park benches in the little park in Cobden, on milk crates in the dingy basement of Su Casa Grocery Store. We paid no rent and spent a total of less than $250 for materials (mainly spiral-bound cuadernos and 20 cent

ball-point pens). I pray that the spirit of simplicity may ke
my history brief and to the point.

III

I find it helpful to envision the Bilingual Literacy Campai
as a chess game. The *opening moves* were made in May —
perhaps, much earlier, it's hard to tell. I have a cassette recordin
of the first time it was named "the Bilingual Literacy Campaig
in public — May 15 on WTAO, a local radio station. (Liste
ers were invited to participate — "teach a little English, lea
a little Spanish.")

The *middle game* lasted from June 6 to August 6: positio
shifted, sacrifices were made, territory was redefined. The me
ing place moved from my home in Carbondale to the new
opened Su Casa Grocery Store in Cobden, to the little pub
park down the hill from the store. Attendance reached a hig
water mark of forty and more, evenly divided between Me
can migrant workers and local residents.

During this period the Illinois Migrant Council became i
volved. Its local Regional Advisory Council and its state-wi
Governing Board formally endorsed the Campaign. In Chica
its central administrative staff compiled false documentation
order to report the Campaign to its chief funding source (t
Department of Labor) in the guise of a non-stipended, trac
tional Part-Time Basic Education Program attended by six st
dents. This attempt to assimilate an innovative event by frau
ulently giving it the bureaucratic shape, texture and legitima
of a CETA-funded manpower training program almost cripple
the Campaign.

I see the *end game* as the period from August 6 to Novemb
15. The Mexican migrant workers took control of their ow
education. Turning away from the project of teaching Spani
to the local residents, they decided, collectively, to rely on the
own method for transcribing English pronunciation. The
started compiling a useful little DICCIONARIO. I distribute
xerox copies of the first pages to about 200 pickers in th

growers' camps. In October I saw men sharing at night the new words they had gathered during the day while picking the last of the apples. LIMISI, for example, inscribed on the palm of Jacinto's hand, and transcribed neatly into his cuaderno when he got home from work. "Creo que dice *quiero ver*, verdad?"

IV

Then came November. I resigned my position as Education Co-ordinator for the Illinois Migrant Council. The Job Developer resigned. The Regional Director resigned. Almost all the migrant workers vanished, leaving me to share with you the work of publishing, interpreting and legitimizing their DICCIONARIO.

Perhaps you and I, dear Reader, can work through the end game by looking together at some of the entries and reconstructing the process by which this DICCIONARIO was compiled. Working backwards in time we can, si dios quiere, retrace the steps by which the decision was made to create this document in the first place.

DICCIONARIO CIPRIANO

alegre .....JAPI
pobre .....POR

algunas .....SAM
veces .....TAIMS

alguna cosa .....ENI TENK

fiesta .....PARI/PARTI
siesta .....NEP

cuanto .....JAMACH
ganas .....DU YOU ORN

necesito .....AI NID
aire .....SAM ER

comprometido ....ENGEICH(D)
yo fui ..... AI GUENT
al pueblo .....TU TAON

podemos ir ....GUIQUEN GOU
ahora .....NAU

no podemos ir ..GUIKENT GOU

DICCIONARIO JACINTO

AVIVAC ..... ahorita regreso
CAMVAK ..... volver

TUMACH ..... demasiado
MACH ..... mucho
LIMISI ..... dejamever

AIDONO ..... yo no se

GUARIYUSEI ..... que dice uste
BROUKEN ..... roto

AIJEF ..... tengo
GIMI ..... deme
NODER ..... no ay
LRERO ..... poquito
JIT ..... el

DICCIONARIO ALFONSO

town	taun	pueblo
right	ruit	derecha
left	lefx	izquierdo
south	sautf	alsur
north	nourt	al norte
east	ist	al este
west	uest	al oeste
to call	tu cou	llamar
to telephone	tu telefon	telefonear
to look up	tu luk up	buscar
sick	sick	enfermo
broken	brok	quebrado
to transport	tu trensport	transportar
to hurry up	tu urrillap	darseprisa
guilty	guiolty	culpable
truth	chtrud	verdad
lie	lai	mentira
language	lenguech	idioma
trip	truip	viaje
to buy	tu bai	comprar
to reach	tu ruich	alcanzar
to cost	tu cost	costar
to desire	tu diaiar	desear
right	ruat	derecho, corr
right away	ruat auey	en seguida
away	auey	ausente, fuer

December 3, 1980

Last night I showed the previous pages to a few friends and today I would like to share with you some of their immediate reactions, which may or may not parallel your own.

"Explain why the dictionary has power," said Carry.

"This is a cultural record," said Hugh, "giving us some insight into how they understand the world, a glimpse of their world-view, the historical context of their underlying themes. . ."

"It's like my guitar," said I, "tuned to a Mexican tuning—"

"The phonetic system of Spanish," said Jeff, "is superior. Once you know the rules you can stumble through reading almost anything aloud and a Spanish-speaking listener can understand what you're saying."

I wish I could learn from *your* reaction on first looking into Cipriano's diccionario (and the other two). But I can't — unless you write to me.

Meanwhile I will begin my own interpretation of these primary documents by adopting the old-fashioned philological approach which looks for the probable history behind each separate entry as well as for the values implicit in the redaction of a set of entries on a given page.

Each entry is an event.

Each entry is a bon mot.

Each entry is a "strategy for encompassing a situation." (Kenneth Burke.)

Each entry names a recurrent experience. JAMACH, LRERO, LENGUECH, etc., are not nonsensical sounds memorized at the command of a licensed Drill-Master, nor recited from a text-book mass-produced by a multinational corporation. As a gestalt, each of these nonce-words encapsulates a chain of memories in the life of its author, a 'prehistory' originating in the conscious decision to encompass a recurring problematic situation and culminating in the equally conscious decision to create an aide-memoire by reducing a weird gringo grunt to half-a-dozen "Spanish" letters of known value.

In short, each entry is the product of unalienated human labor, as graceful in its own way as the act of plucking a ripe apple from a tree without bruising it. If you squeeze one of the

grower's apples while picking it, you are liable to be laid off for two whole days.

guare yu duen
Que hace usted

towr	tnur	pueblo
right	ruit	derecho
left	LEFX	izquierdo
South	SAUTF	sur
north	nourt	al norte
East	ist	al este
west	vest	al Oeste
to call	tu cou	llamar
to telephone	tu telefon	telefonear
to look up	tu luk up	buscar
Sick	Sick	Enfermo
broken	broken	quebrado
to transport	tu transport	transportar
to hurry up	tu urriop	darse prisa
guilty	guiolty	culpable
truth	chtruth	verdad
lie	lai	mentira
language	lenguech	idioma
trip	trupp	viaje
to buy	tu bai	Comprar
~~to reach~~	~~tu rich~~	~~alcanzar~~
to reach	tu rich	alcanzar
to cost	tu cost	costar
to desire	tu disiar	desear
right	ruet	derecho,
right away	ruet auey	en seguida
away	auey	ausente, fuera

December 15, 1980
CHIA, on the road.

Dear Reader, dear Friend,
Ya con esto me despido
Pero pronto doy la vuelta.
Have I begun?
Is it your move now?
The quiet voice that we heard
In Cobden this summer —
Can you hear it too?
Are you one of us?
If so, share with me
The work of publishing,
Interpreting and legitimizing
El diccionario mojado.
Porque yo ya me voy.

Me voy para otros senderos
A ver si puedo gozar
Las palabras de otros compadres
En California, Sinaloa,
Michoacan y Veracruz.
NAU GUIQUEN GOU.

Mi compañera, mis hijos y yo.
GUARIYUSEI?

Vamos a dar la vuelta.
GUARIYUSEI?
We're gonna hit the road now
In a '68 Ford Econoline Van.
Si dios quiere AVIVAK in March
To continue our sesquilingual,

Sesquiliterate DAYALOGG.
Until then, I remain,
Yours sincerely,

tu compañero

Tomás

P.S. Dear Reader.
te dejo picado.

WORKING PAPER #5

La Palabresca Noder

September 25, 1980

LA PALABRESCA NODER

cada quien
tiene su propio
diccionario

tu tienes el tuyo
yo el mio

tu crees que el tuyo
no es correcto
y tienes razón
porque tu crees
que NODER
quiere decir
NO HAY
y eso
no es
correcto

pero NODER
es un modo de escribir
una palabra
que tu oíste

es tu modo
de acordarte
de un sonido
que sí existe

y yo conozco
una palabra
en inglés
que sí se dice
más o menos
como la palabresca
NODER

(yo no sé
si PALABRESCA

es correcto
pero a mí me gusta
esta palabresca)
yo se que los huerteros
hablan un dialecto
de inglés
para communicarse
contigo

dicen por ejemplo
NO PIKI LITU PICHIS
PIKI BIG PICHIS
cuando quieren mandarte
que no hay que piscar
los duraznos chiquitos
nomás los duraznos
grandes

eso no es correcto
no es inglés
es un dialecto de inglés
así no hablan
con su familia
ni con sus propios
compañeros

hablan así contigo
porque quieren
asegurarse
que tu eres burro

pero no es así

tal vez tu huertero
te dijo
un día
NODER
para decir
las palabras
que se escriben
NOT THERE

y tal vez tu
te equivocaste
pensando
que el patrón
quizo decir
NO HAY

pero tal vez
quizo decir
NO HAY
y tu tienes razón

yo no conozco
el dialecto
del huertero
cuando manda
a sus trabajadores mojados
y por eso no sé
si tu diccionario
es correcto
o
no
.
.
.

OTRO
se dice como
ODER
en inglés

UN OTRO
se dice como
ANODER

tal vez oíste
este sonido
de NODER
varias veces

y quisiste saber
que quiere decir
sin saber
que NODER
es un pedazo
de sonido
que no quiere
decir
NADA

el poder
de tomar
un pedazo
de sonido
hablado
y reducirlo
a pocas letras
bien organizadas
es la mera
alfabetización

. . . . . .

pos estamos de acuerdo
de que tu diccionario
no esta correcto

¡el mío tampoco!

en mi diccionario
se encuentra la palabrota
CONCIENTISACION

para mí
concientisación
quiere decir
seguir trabajando
contigo
hasta que estemos
de acuerdo

que un diccionario
correcto
NODER

WORKING PAPER #6

Eight Principles

July 21, 1980

Eight Principles

1) *Literacy is not enough*

A campaign that focuses on literacy to the exclusion of everything else (poverty, alcohol, sex, the law; music, religion, work) will not succeed.

2) *Literacy is an urgent need*

An educational campaign that misconstrues the true relationship between literacy and illiteracy will not succeed. The alphabet is to education what vitamins are to nutrition. Vitamin deficiency leads to malnutrition, for which a massive overdose of vitamins is not the best cure.

3) *An adult is not a child*

4) *The child is father to the man*

Adult illiterates are not in the same existential situation as an infant: do not infantilize them. Yet the process by which children learn to read is an excellent point of departure for an adult literacy campaign.

5) *A migrant worker is not a normal citizen*

6) *In today's world we are all migrants*

The pain that the migrant workers feel today is the pain that the rest of us will feel tomorrow when we bite into the apple that they have picked for us. The rights of migrants have been proclaimed ex cathedra by the Vatican and should be established by other international bodies with the authority to challenge the power of international capital and the multinational corporations.

7) *A literacy campaign is not a computer program*

8) *No literacy campaign can succeed without a proper grasp of strategy, tactics, and techniques*

Corollary: where necessary, strategy, tactics and techniques must be reinvented anew each time. We inherit the alphabet from our ancestors, who made it: we profit from their work.
Pegando letras y piscando manzanas son dos clases de trabajo.

WORKING PAPER #7

The Death of Leonardo Valdez

November 7, 1980

One grower says they're the best in the business

SEP 6 - 1980

By JIM ORSO

Globe-Democrat Staff Writer

COBDEN, Ill. — Three dozen Mexicans [illegible] but at a blistering pace — among the peach trees that dotted a gentle hillside near Cobden, about 160 miles southeast of St. Louis.

Grower Ed Flamm looked on in fascination.

"It started as a gradual thing, the Mexicans doing the work. And then it went completely that way, because these boys are just natural at this. It would take 60 people to do what 30 of these boys are doing," Flamm said.

"All you have to do is keep them in water."

Down among the rows of trees, deep-brown Mexican men stooped and reached to fill their half-bushel canvas bags with fruit, then rushed to a nearby wagon to dump the load.

As their bags emptied, the men reached quickly for a white chip issued by a worker and representing 30 cents.

Words were rarely exchanged. The language barrier here between Spanish-speaking workers and their English-speaking bosses seems to add to the quickened pace. No one can ask questions.

"I know 'mucho verde' (too green) and 'rojo' (red). That's all I need," Flamm said.

The need for bilingualism is only one of many sides of the phenomenon as Southern Illinois' multimillion dollar fruit industry grows increasingly dependent on Spanish-speaking migrant workers.

There is also the issue of the state's huge unemployment rates in this territory where thousands of migrant workers come each summer.

And cultural differences between migrants and residents in small towns near the orchards sometimes produce clashes.

Finally, there is the matter of illegal aliens among Illinois' 32,000 migrant workers. No one knows for sure how many of the the Mexican laborers are not registered to work here legally, but many assume the number is very high.

"The wages the guy accepts are prima facie evidence that he is in the U.S. illegally," said Jack Parks, an agent with the U.S. Immigration and Naturalization Service at St. Louis.

"No one else would work for the wages set by some of the growers," he said.

FOR MANY GROWERS, illegal aliens answer the need for a stable yet temporary work force to meet the needs of high demands of fruit picking in the heat of summer.

"Why should I ask the workers about their legal status?" Flamm said, adding that it makes no difference to him if his workers are registered.

For Cobden Police Chief Art Pender, illegal aliens are a minor nuisance, only because some of them are unlicensed drivers.

"The one area that they're really deficient in is driver licenses. They just plain don't have 'em," Pender said of the Mexicans sometimes cited for traffic violations as they travel to and from Cobden from nearby camps.

U.S. Rep. Paul Simon, D-Illinois, said illegal aliens in the farm labor force are both a "liability and an asset" to the economy of the region.

Simon said he would favor legislation creating "temporary work cards" for non-U.S. citizens who cross the border in search of work.

Simon said high unemployment rates in Southern Illinois are not eased by farm jobs partly because "our present employment policies do not encourage good work habits,

and the migrant workers are willing to put in long hours and do some of the work that others might not do."

Those who work closely with the migrants say there are more "local" laborers than normal this year because of lack of work elsewhere. But there also are more migrant workers in Illinois — because of crop failures elsewhere, according to Illinois Job Service officer Virginia Ortega Avery.

Mrs. Avery's employment office in the Union-Jackson Farm Labor Camp near Cobden functions somewhat like a trade union hall. Area growers come to the office looking for prospective workers who have registered with Mrs. Avery in search of employment.

Most migrant workers live in camps on the growers' property that must be licensed by the Illinois Department of Public Health. But the Union-Jackson camp was opened about 10 years ago to provide housing for laborers whose employers were attempting to cut out the high cost of state-approved housing.

THE CAMP HOUSES ABOUT 180 persons and includes a day care center and health clinic funded by federal grants.

Mrs. Avery said about 80 percent of the nearly 1,000 workers in Union and Jackson Counties speak Spanish as their native language — as their only language, usually.

At the Su Casa grocery store in Cobden, an education coordinator for the Illinois Migrant Council has been bringing the Mexicans and local residents together in recent months for dialogue that he hopes will lead to much more than verbal understanding between the groups.

"It's time to face the fact that the Mexicans are here to stay," Tomas Kalmar said over coffee in Flamm's Cafe at Cobden.

Kalmar started the language exchange program in part to bring Mexicans and Cobden residents together on a common footing.

He hopes the program will bring a better understanding of the Mexican migrant workers. But Cobden isn't exp transform into a bilingual haven ov

Pender said he and other police have enrolled in fall courses in the language at the local college. They the weekly Su Casa dialogue, Pen because "It's for the Mexicans."

At a recent dialogue session in about a dozen Mexicans and ab "Anglos" came to Kalmar's class.

One of them, Eduardo, told a that "trust" is the byword for Me the road year-round in an alien cou

"I am always working some pla go to the next place," he said, next stop will be the orange Florida.

"The travelers have a k establishing trust quickly, because to make good friends," he said t interpreter. "The people who together, in one place, do not ma so fast."

Eduardo, 35, said "the money and there" is sent to his family City, to benefit his parents, two bro three sisters he last saw in 1973 w Mexico for the life of the migrant w

It is simple economics, said "The pay is better here for the sa But the life is hard, he said, Mexicans return home soon.

"Some Mexicans can do this, stand it any more an go back, and forget their families."

Eduardo said he returns eac work for Flamm, who he said "i me."

And Flamm says the Mexicans for him. His peach pickers can m $80 a day, he said, when the are right for picking 100 bushels in

"You just can't get pickers ar that will work like this" he said, a men marched relentlessly to the began to fill with tree-ripened pea

"You ought to see 'em when I 'em going."

July death called accident

Body finally identified as migrant worker

THU NOV 6 1980

By H. B. Koplowitz
Of The Southern Illinoisan

The body of a man found dead July 12 on U.S. 51 south of Cobden has at last been positively identified.

According to Union County State's Attorney William Ballard, the Mexican Department of Defense identified the man last week as Leonardo Valdez, 21, of Michoacan Province, Mexico. The identification was made from fingerprint samples sent to Mexico by the state's attorney's office.

Valdez died July 12, apparently as the result of a late night hit-and-run accident. According to Union County deputy Jim Ray, three and perhaps four vehicles hit Valdez. Two cars stopped at the scene, but lab tests of paint chips found on the body indicated that those cars probably hit Valdez after he was already dead and lying along the highway.

There had been rumors of foul play concerning the incident, rumors partially fueled by a lack of information. Because the body was not positively identified immediately, an obituary was never printed. And, because the incident is still an open case, the Union County sheriff's department did not report it.

According to information compiled through the sheriff's department, the state's attorney's office and the Illinois Migrant Council, on the night of Valdez's death, he had been drinking at the Country Cafe in Cobden. There had been a disturbance at the bar and a Cobden policeman took Valdez to a migrant camp north of Cobden.

One of the mysteries about the incident is how Valdez got from the migrant camp north of Cobden to south of Cobden where his body was found.

Ballard said Valdez was probably standing when he was fatally injured because bones in his chest were broken. After that, his head was run over by a second car. The head was severely injured, which gave rise to reports of decapitation, Ballard said.

Valdez was apparently an illegal alien because no papers were found on him, Ballard said. Other migrants were able to identify Valdez, but it took several months to get an official identification from fingerprints.

The migrant community held a Mass for Valdez several months ago. He was buried in the Anna Cemetery.

Some people have suggested that Union County officials did not pursue their investigation of the incident as vigorously as they might have if Valdez had not been a migrant, a charge that Ballard pointedly denies.

"We didn't ignore the incident," said Ballard. "That's not our attitude down here at all."

Deputy Ray said the sheriff's department has followed up on about a dozen leads in the past four months, including two leads two weeks ago. But there still are no suspects in the case, which is still open.

November 7, 1980
518 N. Oakland
Carbondale, IL 62901

To the Editor
Southern Illinoisan

Dear Editor,

Concerning the death of Leonardo Valdez (*Southern Illinoisan*, November 6, 1980) half of the story has finally been made public. The other half of the story is worth telling and deserves attention.

On July 12 the bartender at the Country Cafe in Cobden took a baseball bat — or something very like it — and attacked a number of his Mexican customers. One of them escaped unharmed. The second one, Enrique Castanedas, 17, was nearly killed. His scalp was split open and one of his eyes severely injured. The policeman who arrived at the scene of this "disturbance" filed no charges against the bartender. (Nor was the bartender ever charged with serving liquor to minors.) All he did was take the victim "home" to a little room in a grower's camp where he was left bleeding profusely. Enrique did not receive medical attention until twenty-four hours later. He could have died. Fortunately he lived to tell the tale.

The fact that in this case, which is cut-and-dried, the authorities took no action raises disturbing questions about the even more serious case of Leonardo Valdez whose body was hit by "three and perhaps four vehicles" later that same night:

1) Is it common practice in Cobden to take Mexicans "home" to their growers' camps even when they are desperately in need of medical care?

2) Isn't there something still to be explained about the number of vehicles that hit Valdez' body? Or is it common practice in Cobden to run over the bodies of dead Mexicans lying in the street?

3) Given the fact that Valdez was already dead when the

econd and third vehicle hit his, surely we must ask where he evidence that he was alive and well when the *first* car hit im?

4) If he was already dead, how did he die?

Any Christian, of whatever denomination, and any non-Christian with a tender conscience has reason to be disturbed by the

eath of Leonardo and the four-month delay in making it public. His widow and orphans in Mexico are in no position to challenge he official version of this "hit-and-run accident."

Who will speak up for him here and for the hundreds who will come from far away to pick the peaches and apples next ummer?

Yours sincerely,
Tomás Kalmar

Note: This letter was never published.

WORKING PAPER #8

"Meanwhile, Back at the Office . . ."

STANDARD PROCEDURE

Classroom Training Participant Enrollment Procedure

In order for a participant to be enrolled in a CRT activity and subsequently receive a stipend or wage payment for participation the following procedures for enrollment must occur:

1. **Effective immediately classroom training activity inputs will be designated for Mondays. No student will be approved for participation to start an activity during the middle of a week. Rationale: Monday input dates will allow for more effective processing of enrollments and tabulation of weeks of participation for C.E.T.A. regulation compliance and monitoring.**

2. All enrollment forms must be correctly completed, submitted, verified and approved prior to a participant receiving Central Office authorization or clearance to begin a training activity. These forms are:
   a. The Applicant Personal Information (A.P.I.) Form.
   b. A.P.I. Supplement Form
   c. Client Work History
   d. Participant Verification — Aprovial for Training (P.V.A.T.) Form (P.A.S.A.R. not required for enroll ment approval).

3. An approved P.V.A.T. does not fully constitute an enrollment — The student is not officially enrolled until he/she actually starts class and incurs time within the activity. If for some reason the student does not begin as requested with the P.V.A.T. that is not a negative termination in itself. After determining that a student did not begin as planned the information will be deleted from the computer and no enrollment will have occurred.

   It is advisable to send P.V.A.T.'s at your earliest convenience as participants are recruited. Do not hold P.V.A.T.'s to send in batches.

3A. *New Program Enrollment*

All required forms must be *In Central Office* for evaluation, ideally One Week prior to the requested Monday Start-up date, but in all cases no later than the Thursday preceding the desired Monday input. So . . . . if all information is on the computer and/or submitted along with P.V.A.T. and 1) the participant is eligible; 2) slots are regionally allocated and available in accordance with the Comprehensive Plan, the participant will be approved for participation within the desired activity. A copy of the approved P.V.A.T. Form will be mailed to acknowledge the request and authorize stipended participation.

ILLINOIS MIGRANT COUNCIL

202 South State Street
Chicago, Illinois 60604

Participant Verification and Approval for Training —PVAT—

The P.V.A.T. form is the critical link between program enrollment and stipend or wage payment. It has several important functions:

1. The computer is programmed for participation and payment directly from P.V.A.T.
2. Tabulation of weeks of C.E.T.A. Program activities are done to insure adherence to 104 week limitation of participation.
3. Previous training activities as listed are cross checked with computer print-out to insure information has been entered and is correct.
4. The request and authorization function of P.V.A.T. insures control over enrollments and after-the-fact financial obligation to potential ineligibles.

Directions for completion and submission of P.V.A.T.

1. Sections I, II and III must be completed in the regional office and correspond with information on the client's intake forms.
2. A P.V.A.T. form must be submitted for each training activity a participant is to enter.
3. The P.V.A.T. form is to be attached to the *original API*, API Supplement and Work History for *new* C.E.T.A. participants.

3a. The P.V.A.T. is to be attached to a copy of the API if the original API was submitted to the Planning Department less than 30 *days prior* to the P.V.A.T. form.

3b. The P.V.A.T. form is to be submitted alone if the original forms have been submitted 30 days or more and the participant is currently enrolled in an activity and reflected on the computer monthly print-out.

4. The regional office is to submit the P.V.A.T. forms to the Planning Department.

5. All forms must be in all cases in Central Office Planning Department at least two (2) days prior to receipt of first week's time sheet to allow ample time for processing and issuance of stipend check. P.V.A.T.'s that accompany time sheets will be processed for stipend payment the following week.

ARTURO LOPEZ
Executive Director

BRADLEY A. WOODRUFF
Director of Education and Training

ILLINOIS MIGRANT COUNCIL
202 South State Street
Chicago, Illinois 60604

To: Brad Woodruff Date: 2/23/80

From: Tomás Kalmar

Subject: Shortchanging Student Stipends

Luis Gomez spoke to you during your visit yesterday, 2/22/80 about the "errors" in his stipends. Here are the relevant facts plus a new problem:

1) For the week ending 12/14/79 we sent up a correct time-sheet with a stipend of $107. (This arrived in Chicago — see signed copy of memo 12/15/79.)

2) When the check arrived it was for $87. Check #12338. No explanation for the missing $20. This put me in an awkward position. I wrote to you about it, memo 12.28.79 (copy signed by Irma), and added the missing $20 to Luis Gomez' time-sheet for that week, ending 12/28/79, with a total stipend of $119.

3) This stipend of $119 was paid with Check #12599, thus clearing the $20 debt. But still no explanation.

4) Week ending 1/25/80 his time-sheet was correctly sent to Chicago with a stipend of $113. When the check arrived it was once again $20 short. Check #12903. I wrote you a strong memo about it, 2/8/80 (initialled, IV, and returned to me) requesting an explanation. So far there has been no response and no explanation. We still owe Luis Gomez this $20.

5) I mistakenly gave Luis only 40 miles travel allowance instead of 160 for the week ending 2/8/80. I have added the missing 160 miles (with odometer readings) on this week's time-sheet, together with the missing $20, plus notes on the actual time-sheet. PLEASE make sure that his check arrives for $141.10 as written.

6) The following students are also being short-changed, although they have not complained, since the amounts

are small: Linda Leon, week ending 1/25/80, check #12905, $2.50 short. (See memo 2/8/80, initialled by Irma.) Cassandra Nicholson, week ending February 1, 1980, check #13002, $1 short. Lisha Nicholson 2/1/80, check #13000, $1 short.

7) I have filled out their time-sheets for this week accordingly. PLEASE make sure that the stipends arrive as requested.

8) There seems to be some sort of pattern. Here and there a stipend is a little short, never too large, and no explanation offered. It worries me. I have been keeping track of it all in my big green ledger and would like to go over it in detail with the appropriate staff-members in Chicago next time I'm there. Luis Gomez is an excellent bookkeeper himself, working with the Shawnee food network on part-time WEX. Our image in the migrant community must certainly suffer and our classroom teaching be undermined if we cannot pay the stipends as written on the time-sheets, and can never offer any explanation. Is someone ripping the students off?

Tomás Kalmar

F Y 1980	DELTA P.T. ABE	ALTO PASS
15 slots	June 16-September 26, 1980	
Allowance		
Basic 15 x 9 x 3.10 x 15 =		$ 6,277.50
Dependant allowance 5 x 1 x 5.00 x 15		375.00
Allowances Sub-Total		$ 6,652.50
Training Costs		
One teacher 9 hrs. x 15 x $8.50 =		$ 1,147.50
One teacher aide 9 hrs. x 15 x $6.00 =		810.00
Travel 1 x 700 mi. x 17¢ =		119.00
Per Diem 2 x 2 days $40/day =		160.00
Instructional materials 15 slots x $20.00 ea.		300.00
Classroom rental 15 wks. x 3 days x $5.00 ea.		225.00
Training Costs Sub-Total		$ 2,761.50
Total Program Cost		$ 9,414.00

Carbondale F.T. ABE	
10 slots 15 weeks ABE June 16-Sept. 26, 1980	
Basic allowance 10 slots x $3.10 hr. x 30 hrs. x 15 wks. =	$13,950.00
Travel 10 slots x 20 mi. x 5/days x 15/wks. x 17¢	2,550.00
Dep. Allowance 6 x 1 x 5 x 15	450.00
Allowance Sub-Total	$16,950.00
Training Cost	
One teacher 30 hrs. x $8.50 x 15 wks. =	$ 3,825.00
One aide 30 hrs. x $6.00 x 15 wks. =	2,700.00
Training Cost Sub-Total	$ 6,525.00
Fringe	1,272.37
	$ 7,797.37
Per Diem 2 days x $40.00 ea.	$ 80.00
Instructional materials 10 slots x $25.00	250.00
Classroom rental 15 wks. x $15.00	225.00
Field trip 350 mi. x 17¢	59.50
Miscellaneous expense 10 slots x $5.00 =	50.00
Sub-Total	$ 664.00
Total Program Cost	$25,411.80

March 20, 1980

Mr. Tomá Kalmar, Education Coordinator
Illinois Migrant Council
PO Box 3128
Carbondale, IL 62901

Dear friend:

Just a note to say I was pleased to hear about your bi-cultural workshop efforts.

What you are doing is significant for our area but I think it is significant for our nation also.

I commend you and I wish my schedule were such that I could personally be there to take part in the program.

Keep up your good work.

Cordially,

PAUL SIMON
U.S. Congressman

PS:jb
Letter dictated by Paul Simon . . . signed in his absence.

To: Aura and y'all Date: March 28, 1980
From: Tomás Kalmar
Subject: My weekly schedule

Currently my weekly schedule looks like this:

MONDAY:	Office
TUESDAY:	Cairo
WEDNESDAY:	Pre-Voc class
THURSDAY:	Centralia
FRIDAY:	11 a.m. to 7 p.m.: Office paperwork.

Lately I seem to accumulate at least 4 hours comp time each week; I plan to take one comp day every two weeks.

Also from April 16 to April 19 I will be in Springfield at the Annual Conference of the Illinois Adult and Continuing Educators' Association — giving a workshop and wheeling and dealing for the IMC and illiteracy . . .

To: Chairman, Governing Board Date: April 28, 1980
From: Education Co-ordinator, Delta Region
Subject: Written version of my oral presentation to the Governing Board, Sunday, April 27, 1980, Ramada Inn, Carbondale.

Queridos amigos y colegas,

Disculpenme que les escribo en Inglés, pero la verdad es que yo nunca tenia escuela en Español y me cuesta harta pena escribir una carta en la lengua de mi niñez.

Yesterday I talked to you about the historic breakthrough in bilingual vocational education made by our clients in the two years that I have been in this area, and also about the literacy campaign that we intend to conduct in the coming summer.

I was surprised that you showed so little interest in a success story that has attracted the attention of the Department of Adult, Vocational and Technical Education, the Illinois Adult and Continuing Educators' Association, and a major textbook publisher. After hearing Arturo Lopez say that our region has a poor placement record I realized there is a communication gap between us and central office, and between us and you, the Governing Board. So when Carlos Franchini requested me to submit a written version of my oral report, I saw it as an opportunity to document more clearly what I have seen in the past two years, and to close the communication gap.

The following pages are an expanded version of what I said to you yesterday.

1) I assumed you did not need me to tell you statistics that are readily available from central office. For example, that the fiscal analysis for the second quarter shows that Delta Region is performing as well or better than the norm for the state. E.g.:

FULL TIME ABE:	statewide 98%	Delta 91% of plan
PRE-VOC:	statewide 89%	Delta 139% of plan
VOC ED:	statewide 77%	Delta 93% of plan

2) I also assumed you know that there is virtually no large industry in southern Illinois that could employ unskilled Mexican labor.

3) I therefore focused on telling you what happened when five Mexicans entered the Career Development Center at Ordill. I thought you would care to hear the human side of the numbers in the computer printouts, and I trust that I was not mistaken. Let me give you more details now, to help you judge the situation from your point of view.

En la primavera de 1979 entraron cinco mexicanos en una escuela de entrenamiento tecnico. Uno era un tejano bilingue, pero analfabeto, dos eran mexicanos del estado de Jalisco, uno de Guanajuato, y uno era un indio tarasco del estado de Michoacan. Se llaman Lauro, Pancho, Antonio, Alfredo y Melchor. Hoy Pancho esta trabajando en una fabrica de "fiberglass" en Fort Worth, Texas, y Antonio y Alfredo van a trabajar en otra fabrica de "fiberglass" en Centralia, Illinois.

The miracle is that when they entered our Adult Basic Education Class in 1978, Lauro and Alfredo could not read and write. Melchor could speak both Spanish and Tarascan but no English, and Pancho could read and write in Spanish but can still not talk English. (No one at the Career Development Center is bilingual.) The five Mexicans learned how to become top-notch fiberglass technicians without the help of any bilingual staff or bilingual materials, and in spite of their low literacy skills.

To put their achievement in perspective, you must realize that there are probably less than 100 Spanish-speaking adults enrolled in vocational training in the entire state of Illinois. Of these, ten percent were sponsored by the IMC in Delta Region. Because of the enormous success of the experiment, the Career Development Center has been awarded grants in bilingual vocational education, by D.A.V.T.E.

4) Fiberglass technology is a highly advanced and technical skill. These are the first five Mexicans in the State of Illinois to have mastered it, and probably the first in the

United States. We can all be proud of the achievement. However, it costs a lot of money, especially at first glance: roughly $4,000 for tuition plus $4,000 stipend to train each student. On the other hand, the school invested not a penny in bilingual staff or bilingual materials.

5) The question is whether it is worth that much of DOL's money to train an illiterate Spanish-speaking migrant worker to succeed in fiberglass technology?

6) Who can judge whether this historic breakthrough is worth the money?

7) When I first met the five men I was their part-time teacher aide. I am too emotionally involved with their success story to make an impartial judgment.

8) The Department of Labor cannot be expected to judge the case, since the statistics involved are so small.

9) All IMC staff, from part-time teacher aides to executive director, depend on the Department of Labor for their salaries. The only people who are free of a conflict of interest are you, the Governing Board. As far as I can see no one but you are free to decide whether or not the investment of DOL's funds is paying off in Delta Region, not just by counting so-called "positive terminations" on the computer printout, but also by reviewing the whole story from the day Alfredo entered our classroom sin saber ni la u to the day he was offered a permanent job at a starting salary of $5.25 per hour with generous fringe benefits in one of the most advanced industries in the U.S.A.

10) Eso es lo que yo quería contarles en mi platica en la Ramada Inn.

Tomás Kalmar

TITLE III — TOTAL COST SUMMARY

Personnel Costs	$179,761.00
Non-Personnel Costs	31,415.00
Classroom Training Costs	301,415.50
WEX Costs	39,327.52
OJT Costs	9,205.00
TOTAL COSTS	$561,124.02

To: P . . .. Date: June 5, 1980
From: Tomás Kalmar
Subject: Authorization to Sign Student and Teacher Timesheets

If and when I am unable to travel from Carbondale to Cairo to sign the Student or Teacher's Time Sheets I hereby authorize you to sign them for me on my behalf.

I doubt that this will happen, but I am sending you this memo just in case it does.
Thank you,

Tomás Kalmar

cc: Brad Woodruff, Steve Compton

To: Tomás Date: June 11, 1980
From: Steve Compton
Subject: L.A. next week

I see problems with you taking the L.A. next week. There is a workshop for you and John Lloyd in Chicago on the 18th, 19th, and 20th. Could you take a few days or the next week? Also, the PT-ABE is non-stipended Verdad? Brad said there is stipend budgeted, but I was under the assumption it had been cut. Brad said and I concur, as I think you do too, that it would be better to run it without a stipend, let Brad know. I am authorizing you to sign check requirements and time sheets on the 12th and 13th.

To: Steve Compton Date: June 19, 1980

From: Tomás Kalmar

Subject: Literacy Campaign, interim report

1) In my long letter to you of June 8, 1980, I ended by proposing to devote the full week of June 16-20 to the literacy campaign. I decided to work without pay because I thought it was intolerable that sixty people should be participating on a voluntary basis, some attending three nights a week (paying their own gas, some from as far away as Carterville, and in four cases harassed by the police: three were fined $65, and last night Evaristo was detained by the police in Jonesboro on trumped-up reasons . . .) with Martha in particular putting in many hours without pay, while I was drawing a comfortable salary.

During this week I have already made numerous long-distance calls at my own expense, plus traveling to and from Cobden. I gather that Brad proposes to pay for Martha's three-day trip to Chicago out of my out-of-town travel budget and per diem, although she is not yet on IMC's payroll. This is highly irregular, and the very opposite of the support that I requested from him in my two memos (dated May 12 and June 2, copies enclosed). If Martha had been confirmed she would be under my supervision in which case I would expect her to fly, not to Chicago, but to the other regions, as planned, to see how they cope with illiteracy and to plan for an in-service training workshop for their teachers in Carbondale this summer.

2) On Sunday, June 15, I spoke to Dr. Arthur Black, Assistant Superintendent of the D.O.C. School District. In her letter to me of June 9, 1980 (copy enclosed), Rose Mary Bombela, Special Assistant to the Governor for Hispanic Affairs, referred to Dr. Black's "interest in addressing the whole problem of education services for the Spanish-speaking inmates" throughout the state of Illinois. Dr.

Black warmly endorsed her request for my help in this important project and arranged for me to visit Vienna Correctional Center in the near future.

3) Monday, June 16, I phoned Rose Mary Bombela to offer my support and to apologize for my inability to attend her meeting in Chicago on such short notice. We had a long and fruitful conversation, and I understand she knows Arturo Lopez and intends to talk to him about my participation in this project.

4) I called Mary Whittenberg, Supervisor at the Drivers' License Examination Station in Carbondale, to advise her of our intention of helping as many Mexicans as possible to get their driver's license this summer. She was very vague concerning the proper procedures, and suggested I contact the Secretary of State's office in Springfield.

5) I then phoned Mr. Gortz, of the Drivers' Headquarters, Secretary of State's Office, in Springfield. He told me the man who was in charge of this problem (administering the driver's test in Spanish) had quit and he suggested I write to Mr. William F. Logan of the Drivers' Service Department.

6) A short while later a Mr. Tim Blanco called me back from the Secretary of State's office. He informed me that
   a) Residency is required, but is a nebulous concept that has not yet been resolved in the courts;
   b) you cannot hold a license from another state if you get one from Illinois;
   if you have a license from another state, the drive test is customarily waived, but not the vision test;
   d) if you hold a license from a state in Mexico (one of the participants in the literacy campaign was hassled by the police for driving on a Guanajuato license) you can drive here for 90 days;
   e) you require positive proof of identification, also a somewhat nebulous concept. E.g. a birth certificate. Supporting documents include a bank account, or anything

with your picture and/or your signature. If you do not have a Social Security number, a license will be issued for 30 days or six weeks, pending receipt of your SSN;

f) the main point was that someone has to drive and has no license, the Secretary of State's office will issue one. If what is really needed is an ID, they can issue an ID card instead.

7) (Monday, June 16, ctd.) I spoke to Father Ted Baumann, offering him my help in building up relationships with the Spanish-speaking Catholic community around Cobden, and asking for his help in finding a quiet room, perhaps at the church, where serious formal classes could be held, especially for the illiterates learning to read and write.

8) A reporter from the Daily Egyptian called me to inquire about the Literacy Campaign. He expressed great interest and will probably do a story on it soon.

9) I had a meeting with Martha concerning the rest of the week. I objected strongly to her spending three days in Chicago under the present circumstances. Until now the literacy campaign has been in a formative, informal stage. This is the moment to set up structures for the formal components. What she could do here is more important than that conference. We discussed various aspects of the campaign and I asked her if she would agree to attend regular inservice training for the Carbondale staff, to help everyone in this office understand the logic behind my methods and materials as the campaign proceeds. The meeting was not as comfortable as most of our meetings have been in the past.

10) On Monday night about thirty people turned up at the Su Casa Grocery Store. There was a multiplicity of agendas. More than half the people were English-speaking locals who wanted to learn some Spanish that night. Some of the Mexicans came with legal problems. One of them

had been fined by the police after his car ran out of gas on the highway. Fred Bernstein was a great help with these problems. Meanwhile Bob Johnson and Barbara Taylor were there to invite participation in the next night's RAC meeting. After Bob Johnson's speech, we broke up for bilingual oral communication exercises. In the middle of all this, while I was working with a couple of candidates for the driver's test, the Cobden police fined a young man $65 for driving to the class without a license. This was, I believe, the same man whom they recently detained in jail for a couple of nights on no charge at all. I called Art Pender, Chief of Police. He and Roy Johnson and Sheriff Larry Tripp had met with me the previous week to work on ways of improving community relationships. I pointed out that fining this man was the opposite of good relationships. He replied that the man had broken the law by driving without a license. I said in that case he should arrest all the Mexicans in town, and pointed out that both the Anna and the Carbondale D.L. Examination Stations were unprepared to examine Spanish-speaking drivers in large numbers. He ended up by apologizing and offering to continue our dialogue in the coming weeks. Two young helpers from the Farmworkers' Health Clinic were also there to help people fill out the clinic's form in return for which they will be issued a nice little identification card.

11) You saw what happened on Tuesday night, when a large number of Mexican migrant workers attended the RAC meeting. I sensed a serious concern on the part of a number of them, and I wonder how the cross-cultural gap will be bridged if and when they are elected to the RAC.

12) A Basement Committee has been formed to clean up the basement at the store and to rebuild the basement door. I am sure they will be glad to see the chairs and table that were provided for the RAC meeting. Until now we have been sitting on milk-crates.

13) Wednesday, June 18, Barbara Taylor called me to review the RAC meeting and to find out more about the literacy campaign. She wants to take me to the next state board meeting, June 28-29, to talk to people about it.

14) Rose Mary Bombela called to report on the meeting she had invited me to. Apparently Irene Carr, Javier Saracho, Joanna Escobar, and Brad were there among a number of others. I am starting to feel that I am part of a rather small group of specialists, leaders in the field of bilingual adult education in this state. A nice feeling.

15) During the phone conversation with Rose Mary Bombela I sketched out the obstacles that we were encountering in getting Mexicans their drivers' license. She gave me some good advice, and in particular, made it perfectly clear that the Governor has vetoed legislation that would have required proof of citizenship for issuing a drivers' license. This was valuable information, straight from the horse's mouth. She asked me to call her at once if we encounter any more serious obstacles in this area.

16) I also spoke briefly to Irene Carr to find out more about the DOC meeting. She said she will call me back later this week. She mentioned that she has given my name to the U.S. Department of Education as a resource person.

This will do for an interim report. Mainly I want to make it clear how much work can be done when I am in control of my own time and resources, undistracted by some of the things that happen in the office. If I continue as Education Co-ordinator I intend to set aside a certain number of hours to this sort of legwork and fieldwork outside the office.

As far as the other issues we have talked about, especially the paperwork, I am preparing a plan for you that I believe will demonstrate my good will in this area, and will get the paperwork done efficiently. Can we meet on Monday for me to go over my plans for the summer and the coming years?

Yours sincerely,
Tomás Kalmar

June 31, 1980

Mr. Tomás Kalmar, Education Coordinator
Illinois Migrant Council
Carbondale, IL 62901

Dear Tomás,

At the June 29 meeting the Governing Board of the Illinois Migrant Council had the opportunity to listen to the letter you addressed to the Board regarding the educational programs in the Delta Region.

In addition to reading your letter to the board, Delta Region member Barbara Taylor informed us of your present activities directing the literacy campaign in Carbondale. Ms. Taylor observed that your literacy campaign is not only teaching reading and writing skills to *all* who are in need but is creating a community environment receptive to Mexican migrants. She feels that, for the first time, Carbondale residents are happily interacting with migrants as they volunteer to teach literacy skills in exchange for Spanish lessons. She added that the literacy program is creating much good will for I.M.C. in the Carbondale community which is a tribute to the kind of approach you have been using.

The Illinois Migrant Council Governing Board approved a motion commending the effort and dedication you have demonstrated toward the improvement and education of the migrant population of the Delta Region. The board also wishes to congratulate you on your success and lend our support to your literacy campaign.

Hearing of your pending resignation, the Board wishes to ask you to reconsider this decision as we need dedicated people such as yourself to continue the work of the Council.

Sincerely yours,

IRENE CAMPOS CARR
Secretary, Governing Board

cc: Arturo Lopez
Brad Woodruff
Steve Compton
Carlos Franchini

To: Personnel Committee **Date:** September 12, 1980

From: Bradley A. Woodruff, Midwest Director — YETP

Subject: Tomás Kalmar's Grievance

I am in receipt of your letter of September 10, 1980, requesting my presence in Carbondale on September 18, 1980 and/or written responses to grievance allegations and committee questions.

I have provided my immediate supervisor, Arturo Lopez, with a detailed deposition concerning all aspects of Tomás Kalmar's grievance to be utilized as necessary with the appropriate committee of the Illinois Migrant Council Governing Board which has jurisdiction in this matter.

You may contact the Executive Director for further information as to your local involvement in proceedings. I will be unable to attend the local hearing, not out of malice, but because of an extreme heavy travel schedule this week in conjunction with my duties as Midwest Director of Youth Programs.

I, as many of you, am anxious to resolve this issue — as many distorted and libelous epithets have been maliciously spread the length of the state.

I am interested in cleaning the air with all people who have inadvertently been involved in this grievance. To that end, I personally will be glad to provide you with complete information and outcomes as determined in the board's deliberations if you desire.

Sincerely,

BRADLEY A. WOODRUFF

BW/is

cc: Arturo Lopez, Executive Director
Rita Mevers, Administrative Assistant
Tomás Kalmar, Education Coordinator

Honorable Paul Simon
House of Representatives
Washington, D.C. 20515

Dear Congressman Simon:

This is in further response to the Department's letter of October 26, 1981, in regard to your constituent's allegation filed against the Illinois Migrant Council (IMC), Inc. Mr. Thomas Kalmar, formerly of the IMC program, alleges that Mr. Brad Westruff, Director of Education and Training, asked Mr. Kalmar to falsify records relating to payment of the Comprehensive Employment and Training Act allowances to nonexistent participants. Please accept my apology for the delay in responding.

The matter will be part of the review during a scheduled monitoring trip in May, 1982. The monitoring activity will include a review of the files and actions taken by IMC to remedy the situation. If irregularities are identified, you can be assured that we will take appropriate action.

I appreciate your interest in our programs and please contact me if you have additional concerns.

Sincerely,

Ludwin Branch
Acting Administrator
Office of National Programs

WORKING PAPER #9

Miscellaneous Field Notes

I

The value of the alphabet, like that of gold,
has to be guaranteed by the state and its agencies
through its apparatus of laws, regulations and customs
that set the standard, that determine the formal structure
of the alphabet and regulate its distribution.

Inventing your own coding system,
like minting your own coins,
challenges the monopolistic
tendencies of the state.

The authors of these diccionarios
forged new linguistic tokens,
following ad-hoc,
pragmatic criteria — just as
the local police
instituted new paralegal customs
to control the grey no-man's-land
between God-fearing illegal aliens,
and law-breaking legal citizens.

II

I am not
the author
of the DICCIONARIO MOJADO:
I am merely the typist
who compiled it.
Full credit
must go to
the authors
who wrote the manuscript
in the form of tiny
notebooks
carried in
their pocket
while picking peaches
in 100°
heat . . .

Some words
were first
written
on the palm of
the author's
hand.

MANO
SCRITO.

The authors have invented a new system for
spelling English sounds — which is exactly
how English spelling has developed over history.

They are repeating the historic moment
when the Normans perceived Anglo-Saxon speech
through French ears, and transcribed it with
a French pen.

And they are repeating the historic moment
when King Alfred the Great first resolved
to use the alphabet to transcribe
his own tongue telling his own thoughts,
initiating thereby the long long river of
written English prose.

To encourage, or discourage, this historic
process is, today, a political act:
we can choose to include the Hispanic Mind
in "civilization as we know it" by reading
these little diccionarios as an improvement
on our out-dated "system" of English spelling,
or we can insist on preserving this anachronism,
choosing to exclude those who can't "spell".

III
RFP

In an epoch when the center cannot hold
and mere anarchy is loosed upon the world
it becomes necessary to reinvent the wheel.

This requires us to break free
of the controlling commonplace
of modern grantsmanship,
summed up in the ubiquitous cliche:
we don't need to reinvent the wheel,
implying that we are the ones
who invented the wheel in the first place,
whereas the truth is that those who invented the wheel
were not federally funded and did not begin by
writing up a formal plan
in response to a *REQUEST FOR PROPOSALS.*

The original invention of the wheel
remains an irreducible mystery
to which awe is a more appropriate response
than condescension.

And if the Federal Government refuses to fund
the reinvention of the wheel
then those of us who understand the need
must be prepared to work incognito
without depending on the blessings of
legitimacy.

I take it to be one of Jung's central insights
that the opus of reinventing the wheel
is a crisis in the alchemy of the soul.

Only those who survive this crisis
can be said to be individuated.

Only a centered individual,
a believer in the Copernican
revolution of the psyche,
could invent the wheel
in the first place.

After The Revolution,
we will all be centered
members of a gathered community.

Meanwhile In Our Troubled
times of transition,
this work of reinventing the wheel
lies ahead for each of us
as an individual.

If the legitimate center does not hold,
we must have the courage to reorganize ourselves
around a more authentic, if hidden, center.

IV
THE FIRST PERSON

Alfredo says: ME LOOKIE FOR WORK.
Does it help to tell him that the correct expression
is: I'M LOOKING FOR WORK?

In this region the growers are successfully
getting their current crop of apples picked
even though they have lowered the price-rate,
por contrato,
from sixty cents to fifty cents a bushel.

What they look for in their workers is not
a command of correct English grammar but
a willingness to work for the whole summer
under these conditions.

When Alfredo asks me:
COMO SE DICE EN INGLES
BUSCO TRABAJO,
he is not asking
for the difference between
the nominative and
the accusative case.

He knows the score.

He sings the song which says
SI SE ACABARA EL MOJADO
DE QUIEN PODRAN DEPENDER
QUIEN PISCARA LA LECHUGA
CEBOLLA Y EL BETABEL
EL LIMON UVA Y TORONJA
TODO SE ECHARA A PERDER

BUSCO TRABAJO

Alfredo has traveled a long way.

He has endured more hardships than he can recount,
in the hope of engaging in what Martha calls
the Noble Profession, the vocation of harvesting
the fruit of the earth, for which his material
reward will be the lowest wages in this nation's
economy.

Yet he knows the value of his labor — for,
as he says in his song, if they threw out
all the wetbacks, on whom could they depend?

Who'd pick the lettuce, the onions, the beets,
the lemons, the grapes, the grapefruit . . .?

It would all go to waste.

Alfredo's grasp of the situation is confirmed
by the Grower, who says:
THE AMERICAN PEOPLE HAVE NEVER
DEVELOPED A PEASANT CLASS ADAPTED
TO STOOP LABOR.

One day they'll invent a machine to pick
the peaches.

But the Grower says:
THAT DAY WILL NEVER COME, BECAUSE
LET ME TELL YOU SOMETHING,
PICKING PEACHES IS SKILLED LABOR.

Alfredo may be illiterate but he knows that
only a human being can tell the peach that is ripe
from the one that is slightly underripe or slightly
overripe.

The Grower says: I KNOW A LITTLE SPANISH
I KNOW VAIRDAY AND CHEECKO
I TELL 'EM MUY VAIRDAY
OR MUY CHEECKO.

And that's all they need to know.

IT IS I

The day may yet come when Americans will be forced to eat underripe peaches.

But today the fruit in your mouth is brought to you by the skilled hands of the underpaid fruit-picker who says ME LOOKIE FOR WORK instead of I'M LOOKING FOR WORK.

I am pulling the wool over my own eyes if I claim that by correcting Alfredo's grammar I will help him find a job.

I know that anyone who says ME instead of I is ignorant.

This knowledge makes me ignorant, unable to learn what Alfredo offers to teach me, namely that the difference between I and ME is not a grammatical difference but a difference in linguistic registers.

When I stop correcting Alfredo and start listening to his story, I discover something I didn't know: namely, that the Grower communicates with Alfredo in a peculiar variety of English.

CUANDO HABLA CON SU FAMILIA HABLA INGLES
CUANDO HABLA CONMIGO HABLA EN DIALECTO

Buscas trabajo? en cual dialecto?

DIALECTO: not a dialect so much as a creole or pidgin English.

Thus what begins with me, the Teacher, correcting Alfredo's grammar, can develop into an intelligent, mature investigation of the way power-structures create distinct linguistic universes of discourse.

This is something I learned at the University.

Yet it is Alfredo who brings it home to me by stubbornly continuing to say ME LOOKIE FOR WORK in spite of my lesson plan, because that is what the Grower expects him to say.

V

PARADOX

The people I am writing about cannot read this page because they are unable to puzzle out English spelling.

They cannot puzzle out English spelling because they are convinced that English spelling must be *more rational* than Spanish spelling, whereas in fact the opposite is true.

They have invented their own system for spelling English words, a system far more rational than the snarled, tangled web we inherit from Anglo-American history and literature.

They take this invention of theirs not as evidence that they are intelligent but as evidence that they are stupid.

Too stupid to spell.

VI August 23, 1980

MUTUALITY (after reading Jonathan Kozol)

The Mexicans need to learn English
the wetbacks need to get dry

The gringos need to learn Spanish
the drybacks need to get wet

Choosing one language over another is a political act. In particular, the hegemony of polysyllabic English is an emblem of imperialism.

The Mexicans need to go to church

The local church needs the Mexicans

The local church would profit from the spiritual experience that the Mexicans have to offer

illiterates need to read and write the alphabet

Literates need to learn to read
people, the way you walk, the
constellation in the room . . .

There are two varieties of illiteracy:

an inability to read script
an inability to read the world
around you

There is no necessary connection between the two.

There are people who can read neither script nor their world.

There are some, like Jonathan, who are both literate and cultured.

There seems to be an antagonism between the two forms of literacy, so that those who read books are at a loss in a novel social encounter (cannot *sight-read* an adventure, can't fake it) while those who live by their wits cannot decipher the dead letters on the page.

We are not yet asking which of the two forms of illiteracy is the most disabling.

Before we can evaluate the relative weights of the two illiteracies we must first acknowledge the existential possibility that it is *we* who are the illiterate students, and that by setting out to engage in dialogue with the 25,000,000 illiterates in the USA we may turn out to learn much more than we could ever teach.

And then who deserves the stipend?

Perhaps in the end, the illiterates will not learn to read and write until the literates learn to call and echo. The literates need to recover their voice, not in the metaphorical sense of the pen and the alphabet, but in the literal, the narrow sense of the word *voice:* to shout, laugh, cry, involuntary sounds.
Throughout history the letter has not succeeded in capturing the spirit.

That will be the day . . .
the day Americans engage in a *mutual* dialogue with illiterates, on that day the hostages will come home. But that will be the day of judgment, when the quick, the spiritually literate, will be distinguished from the dead, the idolaters of the alphabet.

Illiteracy preceded literacy and will survive its demise.

(Reread Simone Weil on learning to read . . .)

Scene: Cobden Park 7 de julio 1980

llu pict fany tam
tu limi Lusio
for jagre childon
en corop in fil
ayfrd san be tams
libt trusan se tams
bat dis tam
du jortn guant jiol
llu pict fany tam
tu limi Lusio

Alfredo

VII

2 CORINTHIANS 3

The letter killeth, but the spirit giveth life, says Paul — and he says it in an interesting context.
You and I do not need a letter of introduction, because we can read each other's hearts.
As fulano says:
I am not illegal.
I could get my papers if I wanted to.
My brother is a big lawyer in Chicago.
I cross the border all the time, with no papers.
If someone stops me and asks to see my papers I always tell them: why do you need a piece of paper to tell you who I am?
I can tell you who I am: I am a man.
I'm here, aren't I?

VIII

THE APPELLATION *ILLEGAL ALIEN*

is a coin struck by the same mint that coined the title
fugitive slave.
Asking whether the laborers in our vineyards
are illegal — like asking whether they are fugitives —
is like asking whether we should pay our taxes.
A trick question.
The best answer is to see through the trick
by insisting on raising the taboo question.
Who is Caesar? what is an alien? what is a slave?
what is a vineyard? who labors in it? what makes the vineyard ours, and the laborer an alien?
Caesar alienates the laborer from the fruit of his labor.
Whose face is this
on the flipside of the coin? It is the face of
an illegal alien, a fugitive slave.
A runaway outlaw. A crucified carpenter.

IX
DEEP RIVER

The Rio Grande is a boundary
drawn between real and imaginary.
To calculate its length requires complex analysis.
Many backs have got wet, baptised in the big Texan river
whose length can be charted in miles or kilometers.
Many necks have got red, inflamed by nightmares
and visions of apocalyptic terror.
There is a real river, and there is an imaginary one.
The wetbacks know one river, the rednecks another.
The Rio Grande runs right through the center of the United States;
it courses through the little town of Cobden, Illinois.
It runs between the applicant's pen and
the bureaucrat's form in the office of
every government-funded agency.
It runs between the pews in church.
It runs along the telephone wires.
Deep river.

WORKING PAPER #10

*The Case of Fulano: A Voice From the Field**

1981

* Originally published in *Setting the Pace*, vol. 1, no. 2 (Illinois Adult and Continuing Educators' Association, Springfield, Ill., 1981).

La Calculadora No Sabe Llorar

Fulano has made up his mind.
He will learn to read and write.
He has been picking peaches all day long.
He walks into the classroom and addresses the Teacher:
Me da mucha verguenza pero nunca tenía escuela.

Does the Teacher understand that fulano is more proud than ashamed of never having been to school?

The Teacher has been to grade school, high school, college, graduate school. The Teacher has been around. The Teacher is a crypto-professional.

The Teacher writes down what fulano says. Fulano deciphers it. Fulano writes a letter to the Teacher. Fulano learns to break down his speech into single words with spaces between them. Fulano learns to read and write.

Fulano writes his mother the letter he has carried in his heart ever since he left her many years ago. He transcribes it onto a piece of paper. He mails it to her himself.

Fulano cannot fill out forms. He cannot score points in multiple-choice tests. He drops out of class. Fulano's mother cannot read. Others read fulano's letter aloud to the gathered family, many times. *Lloran todos. La calculadora no sabe llorar.* The Computer records a Negative Termination.

The Teacher is a Crypto-Professional

The Teacher is a Crypto-professional.
The Teacher keeps a journal.
Here is a page from the Teacher's journal.

I am learning the tools of my trade. This page is a tool of my trade. This sentence is a tool of my trade. This ink is a tool of my trade. Tell me, fulano, what might my trade be?

You are an adult member of your community when every time you open your mouth you converse with the dead, and every time you put pen to paper you address the unborn — and vice versa. Is this the secret of true literacy?
Are citizenship and literacy one and the same thing? Is an illiterate citizen possible?

How does one become a full citizen of the Republic of Letters? How does one renounce one's citizenship?

Is a faithful alliance possible between illiterate "uncivilized" communities and literate cities?

The sword can divide the visible in two, but the pen can divide what the sword can never touch. Is this why they say the pen is mightier than the sword?

And is not the Voice mightier than both?

Can you hear me, fulano?

Is my voice audible in these sentences?

Tam multa, ut puta, genera linguarum sent in hoc mundo, et nihil sine voce est.

Is there no difference between speech and script?

If you cannot hear me, does that matter?

It matters to me, fulano, it matters to us, because we want, above all, to build a bridge between Us and You, a solid bridge that can bear the necessary traffic.

The Teacher is a Crypto-professional.
The Teacher keeps a journal.
Here is another page from the Teacher's journal.

This is not the trade I was brought up for. I was taught a trade, I was prepared to profess a vocation, which presupposed a market, a forum, an arena, a community of shared values — a market that no longer exists. I do believe it used to exist, perhaps because I cannot afford to face the absurdity of my life if my vocation is impossible altogether, if the market in which I was going to practice my trade, as a member of an honest guild, never could exist.

Be that as it may, there may be no market now in which I can practice the trade for which I was trained — and therefore if I am to survive, and if I am to make any contribution at all to the welfare of the community that nourishes me — then I must practice an *honest* trade, which is what I am learning to do on this page with this ink in order to bargain fairly with you, fulano, before your very eyes.

I used to believe, for years on end, that if only I could learn to write good prose, supple, subtle, nuanced, rhythmic, written English — then I would be able to utter the healing utterance, to "speak" (i.e. write down) the True Word, the Word that Gathers the Community. But now I realize — forgive me, fulano, for the following insult — that those with whom I converse in my mother tongue, *con mi madre lengua, en mi propia voz*, are precisely those for whom this page can never be more than colored squiggles on processed wood pulp; that what I have to say can never be said to anyone who can follow subtle nuanced prose with pleasure.

Dear Reader, dear fulano, pray for those who cannot read this sentence, that they may forgive you and me both.

THE THREE MODELS

The Teacher challenges fulano to read and write correct legible English.

Fulano challenges the Teacher to tell the truth.

The Teacher is edified. A bridge has been built from prophetic speech to legibility, and the Teacher re-reads St. Paul's First Epistle to the Corinthians, Chapter 14, with new understanding. The Teacher vows to transcend the Money Game and the Lemonade Game, and to come out for Gnostic Yodling.

The Money Game

The Professional Administrator's Monopoly Model: you have $___,___ to "SPEND" by date ___/___/___ and if you do so you "PASS GO" and collect another $___,___.

The winners are those best able to move these fulanitos in and out of little squares in accordance with a set of complicated rules.

The Lemonade Game

The Professional Teacher's Model: Life gives you these lemons, these fulanos — your job is to turn them into lemonade.

The Professional Teacher addresses a Lemon:

I am paid by the State to teach you the King's English and/or Monastic Literacy.

I will teach you something you don't know: the laws that govern *semantics, phonetics, syntax, style.*

I know them.

You don't.

Gnostic Yodling

The goal of Gnostic Yodling is game-free intimacy.

Gnostic Yodling begins with the realization that the illiterate sesquilingual student may be more intelligent than the literate teacher of the national tongue.

Invoking the ecumenical spirit of I Ching, Superior Teacher learns as often as student teaches.

Thus the latent is made manifest and then forgotten as the peripheral comes into focus.

Teacher and fulano yodle to one another reciprocally, saying in our conversations together I promise to say what I mean and mean what I say.

Cuando tu me hablas a mi, busco lo que quieres decir.

Si ergo nesciero virtutem vocis, ero ei cui loquor barbarus; et qui loquitur, mihi barbarus.

When I don't understand what you are yodling at me, trust me to echo back your meaning.

In our conversations, what we discuss can include reflections on process, on what you mean as opposed to what I mean *(semantics)*, how you sing it as opposed to how I sing it *(phonetics, style)*, and on the ground-rules for the duets we sing together *(syntax)*.

Where necessary, you and I will discover, document and at times invent the phonetics, semantics, syntax and style of intelligent bicultural communication as practiced today in this, our community.

Porque la vida sin ritmo no vale nada . . .

END

U.S. Dept. of Education

Office of Education
Research and
Improvement (OERI)

ERIC

Date Filmed

March 29, 1991